







## Sts. Peter and Paul, and His Lordship of Fargo.

**N**OT since Msgr. Durier issued his famous pastoral on "lynching-bees," have we read anything from an American bishop so extraordinary as the following pronouncement of the Rt. Rev. John Shanley, of Fargo, North Dakota, delivered at a recent cornerstone laying at Dickinson in the same State, and reported by the *Milwaukee Catholic Citizen* of Nov. 8th. Msgr. Shanley said :

"It may not be out of place to briefly review the condition things were in thirteen years ago in Catholic circles in North Dakota, when I first became acquainted with you. Had I known when I received a cablegram from Rome in September, 1889, telling me to proceed to Jamestown \*) to take charge as bishop of the Catholic interests in North Dakota, had I known at that time the tremendous labor before me, the difficulty I was to encounter the following years, I would have gone to an island in the South seas and made myself a cannibal or something else rather than take the job assigned to me. However, after some hesitation, I accepted (of) the work and came to North Dakota to find a Catholic condition of things that was to me simply appalling.†) Let me give you some of the statistics in the then Diocese of Jamestown. I found in this Diocese 19,123 popes and popesses, popesses probably in the majority. I found forty shacks or shanties that we euphemistically entitled churches. I found thirty earnest, devoted priests who were obeying the 19,123 popes and popesses, and I was put there as Bishop to do the best I could to assert authority with the canons of the Church. Glory be to St. Peter, the chief of all bishops. He had a hard time ; and so did St. Paul, his great assistant; I had a harder time, I will say, than either St. Peter or St. Paul had. By continued perseverance, wearing a velvet glove over a hand of iron, I dethroned the popes and with God's help I dethroned the popesses. I established the authority of the Bishop on an immovable foundation, as having a right to rule in the Church of God without having to ask the popesses. It

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\*) The episcopal see of Jamestown was transferred to Fargo in 1897.

†) Msgr. Shanley's predecessor was the saintly missionary Bishop, Martin Marty, O. S. B.

(The Review, Vol. IX, No. 46. St. Louis, Mo., November 27, 1902.)

took me just four years to introduce order in this mass that faced me, but order was introduced eventually, thanks to self sacrificing, laborious, zealous clergy, and the growth of the Church in the Diocese of Fargo began. What is it to-day? There is not in the United States, no, there is not in the Christian world, a more thoroughly organized Catholic diocese than the Diocese of Fargo. There is not in the Christian world a diocese that has better prospects of substantial growth and development than the Diocese of Fargo. Notwithstanding, the people, the clergy and the Bishop have their duties assigned to them; they know their rights, privileges, and powers, and are united in preserving their rights, privileges, and powers. Order reigns supreme.

"Now under this new regime, this new regime of order, we had forty shacks, miserable, tumbled-down things, not a dozen churches in North Dakota; Father Collins remembers it well, and Father Rabsteinek also; God bless them both; I found them both here; they can bear me out in the assertion that we had not a dozen churches in the State of North Dakota thirteen years ago. To-day, instead of the forty shacks, we have grown into 125 very fine churches in this State, I mean churches in use, and at the present moment, there are upwards of twelve churches either just finished or in the course of construction and awaiting the blessing and dedication by the Bishop. Up to the present time this year, there have been arrangements made for the building of about twenty more churches, work to begin early next spring, and the number of clergy in this Diocese has nearly tripled; from thirty of us we have grown now to over seventy.†) There is not a Catholic man, woman or child in the State of North Dakota who need be deprived of the grace and the privilege of assisting at Mass, for the priests are everywhere and in easy reach of the people."

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Of the Jews five times did I receive forty stripes, save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I was in the depth of the sea. In journeying often, in perils of water, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labor and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness..... (2 Corinthians, xi, 24-27.)

But God forbid that I should glory, save in the cross of our

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†) The Catholic Directory for 1902 gives the total number of priests in the Diocese of Fargo as 59.



Lord Jesus Christ; by whom the world is crucified to me, and I to the world. (Gal. vi, 14.)


Grace be to you and peace. We give thanks to God always for you all; making a remembrance of you in our prayers without ceasing, being mindful of the work of your faith, and labor, and charity, and of the enduring of the hope of our Lord Jesus Christ..... (1. Thess. i, 2-3.)

Feed the flock of God which is among you, taking care of it not by constraint, but willingly, according to God; not for filthy lucre's sake, but voluntarily; neither as lording it over the clergy, but being made a pattern of the flock from the heart.....And do you all insinuate humility one to another, for God resisteth the proud, but to the humble he giveth grace. Be you humbled therefore under the mighty hand of God, that he may exalt you in the time of visitation. (1. Petri, v, 2-6.)

## The Career of a French State Bishop.

A FLASHLIGHT ON THE POLITICO-ECCLESIASTICAL SITUATION IN FRANCE. \*)

### I.

 IN 1880 there lived in Paris a certain priest. He was one of those clergymen of whom nothing is said in public as long as they dwell in obscurity, but who are widely discussed when they take their seat among the princes of the Church, especially when they owe their promotion to politics.

This Abbé L. had a sister,—the widow of a tanner named C., from whom she had two sons, Paul and Jules, who were raised and educated at the expense of their uncle, so to speak with the money of the Church.

When yet a vicar, L. was something of a man; he collaborated with the Abbé V. in getting out some volumes of sermons. Later he went by the name of "the Abbé who has forgotten his pocket-book," and who had to borrow thirty cents every time he took a cab. One can understand how, with a sister and two nephews depending on him, our Abbé did not wallow in gold. Nevertheless, his fellow vicars declared, if Rev. L. was not a genius, he was at least

\*) The facts related in this article, incredible though they may seem, come to us from a source which we are assured by a friend in Paris, an eminent French ecclesiastic, is absolutely trustworthy. As a number of the chief actors are still living, we prefer not to mention names. The story is illustrative of certain, apparently inexplicable, features of the present situation in France and will help our readers to form a correcter estimate thereof; which is our only reason for printing this unedifying bit of history.

a very good man. When he had to address the local authorities, his sister would lend him the aid of her pen. The knack of the sister and the good-naturedness of the parish priest formed a happy combination, and our Abbé would have been happy had he remained in this modest station.

When the Rev. Peter R. had finally won his famous law-suit against the Archbishop of Paris, after a thirty years' fight at Rome, he gave a grand dinner to his friends to celebrate the event. Our Abbé L. was invited and placed at the head of the table, along-side of the Abbé B., the shrewd editor of the *Bulletin religieux*, who knowing our hero well, forthwith expressed his astonishment to see him at that reunion. "I have always upheld the right," replied L. "Oh, so much the better," answered the editor, "then we are brothers." At table, confidence is quickly established, small secrets are exchanged. So our Abbé confessed to his new friend that he was not liked at all by the Archbishop; that the Archbishop treated him like a dunce; that he was sorry for having made him a parish priest; that he reproached him for not being able even to preside at a conference.

Whilst L. humbly served in the ministry, patiently awaiting promotion, his two nephews, afore-mentioned, Paul and Jules, had grown up. They had studied law and entered the office of an attorney. Although they had not five cents in their pocket to pay for a glass of beer, they were the most charming boys in the world. The stimulus of poverty helped to set off their deserts in a most flattering relief. In 1879, they sided with Ferry against Cochin at the general election: the nephews of a priest, the nurselings of the Church, helped to defeat a Catholic and to assure the triumph of a savage enemy of religion. Brother-priests threw it up to the uncle, but he confessed he was unable to influence his nephews.

Later, the young attorneys wished to establish a lawyer's office at Reims, but as the means were lacking, they had to give it up. During the war, both served in the garde mobile; when, on Sept. 4th, Ferry had become Prefect of the Seine, they quit the army and entered the office of the prefecture. Paul married a Protestant, and both brothers joined the Free-Masons, which started them on the road to fortune. Soon both were in the thick of the fight against the Church. They became sub-prefects, prefects, colonial governors, and foreign ambassadors. The elder, while a prefect—nephew of a priest, raised in a presbytery—evicted religious men and women; expelled congregations and thereby violated the liberty of conscience, the liberty of worship, the liberty of the professions and the rights of property,—crimes for which he incurred the major excommunication. Yet,



at this very hour, the mother of the two got it in her head to use the standing of her sons to push the fortunes of their uncle. They undertook to get a bishopric for a man who was the last among his fellow parish priests whom one might single out for promotion.

To ambition a mitre is easy, to acquire it is quite another thing. There are conditions to be fulfilled, steps to be taken either by oneself or by others. The history of the promotion of the Abbé L. is not yet written; it is remarkable and must serve, if not to edify posterity, at least for the instruction of Catholics.

From the start the approval of the ordinary is required; in this case it was not to be thought of. The then Archbishop, Msgr. Guibert, had a high idea of the episcopate. The first time he heard of our Abbé's aspirations, he shrugged his shoulders; and when L. came for an audience, he brusquely sent him back to his presbytery, enjoining him never to return on a similar errand. To others he expressed himself even more forcibly.

To gain over the old episcopal Cerberus, an attempt was made to reach him through his vicars-general. Paul C. visited one of them, who relates the audience as follows: "When the brothers C. wished to make their uncle a bishop, M. Paul came to see me. 'We know,' he said, 'you are one of our uncle's good friends; for the honor of our family we wish to make a bishop out of him; we have not enough influence to obtain a mitre for him, but need the assistance of ecclesiastical dignitaries. That is why I came to see you.' 'Monsieur, you are not mistaken about my feelings. I greatly love your uncle. I did not oppose his promotion to the rectorship; but do you not think there is a vast difference between a parish priest and a bishop? One may be a good parish priest, yet lack the qualifications of a bishop.' 'We are well aware that our uncle is not strong; he is neither a writer, nor a savant, nor an orator; but he is a good man; and don't you think with some good vicars he could properly rule a small diocese?' At this juncture, the Vicar-General happily remembered a dictum of St. Basil: 'There are no small dioceses, Sir, there are only small bishops.' The visitor took his hat, left, and was seen no more.

The Superior of St. Sulpice was solicited twice. At first, the old professor, who knew his man too well, forbade him in conscience to accept the mitre, even were it offered to him canonically. In another interview, without recurring to his former theological objection, he said: "Very well, if the affair is properly arranged, you may accept. You can wear the mitre, and your sister carry the crozier."

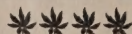
A law of the Church requires that a priest who is to be elevated

to the episcopate, must be vouched for and offer reasonable securities. Ordinarily, moreover, a fit candidate for episcopal honors is pointed out beforehand by public opinion and pushed forward by his superiors, who feel happy to help in rewarding real merit and to assist the Church to fill an office properly. In this case it was quite different. The Archbishop was resolutely opposed; the vicars-general were likewise against L.'s promotion. The clergy of Paris, with one exception, subscribed to a protest. It is hard to understand how our Abbé, although not a bad, and certainly not an impious man, could accept the episcopate under such circumstances. After all, a priest must have a conscience. But, perhaps, in the moral order, there is something worse still than wickedness—weakness.

In spite of the canons and divine law, uncle and nephews remained obstinate. When old Msgr. Guibert saw the affair progressing stealthily, he opposed it formally at the Nunciature and in the Roman Curia. Before such strenuous opposition, so sorry a candidature had to give way. To save appearances at least, the Nuncio undertook to plead the cause before the Archbishop. Among other arguments he used this, that by his nomination to a parish in Paris, the Archbishop had put the Abbé L. on the ladder by which to climb to the mitre. Msgr. Guibert was inflexible. How was the difficulty to be overcome? A priest, in order to be acceptable for a mitre, must have the recommendation of at least one bishop. A way was devised of obtaining this. A colonial archbishop, in the district presided over by one of our hero's Masonic nephews, and therefore much dependent upon the latter's good will and favor, was prevailed upon to furnish the necessary recommendation for a man whom he scarcely knew by sight. The government proceeded to nominate L. as bishop of the Diocese of X, and Rome, under pressure, approved.

When at length the nomination appeared in the official gazette, Msgr. Guibert flew into a rage and publicly declared he would not consecrate a sacerdotal zero. After this public refusal no French bishop would have dared to do it. So our hero went to Rome; where, after some delay, he was consecrated by the Cardinal-Vicar.

[*To be continued.*]





# CONTEMPORARY CHRONICLE.

## SCIENCE AND INDUSTRY.

*The Lansing Man.*—On the subject of the "Lansing Man," already mentioned in these columns, we find in our able Canadian contemporary, the *Northwest Review* (No. 7), these pertinent observations :

"The Congress of Americanists, which lately met at New York, discussed amongst other things certain human remains found not long ago in a deep excavation or tunnel at Lansing, Kansas, and now known to the scientific world as the 'Lansing Man.' These remains resembled in every important particular the average skeleton of the present Middle States Indian, yet one of the speakers said that there was no reason why it might not be one hundred thousand years old. On the flimsy foundation of these last words the Montreal *Star* of October 27th built a learned looking editorial, moralizing on the slowness of human development and forecasting from that slow development the possibilities of the future.\*) This article, headed 'One Hundred Thousand Years of Human Life' is a rambling series of reflections based on the unproved hypotheses of a certain kind of anthropology.

The whole thing has, as we have said, a learned air, but there is after all nothing in it. Its very foundation is more than shaky. Because some unnamed speaker at a recent congress of supposedly learned men 'said there was no reason why the Lansing Man might not be one hundred thousand years old,' the editorial writer straightway takes this vague hint as a basis for a more or less connected dissertation on what he assumes to be 'wholly probable.' Here we have another fairly representative instance of 'modern thought,' discussing the gravest issues from most uncertain premises.

Let us, just for a moment, look closely into this case, as presented by the *Star* writer himself. He begins by telling us that somebody, unknown, 'said there was no reason why this skeleton might not be one hundred thousand years old.' Taken as it stands, his opinion does not reach the level of an assertion. He merely says there is no reason why the thing might not be. Is this a sufficient foundation for the affirmation that the thing is 'wholly probable'? Between the possibility expressed by 'might be' and entire probability, there is a wide gulf. Besides, what is such a tentative, hesitating opinion worth? Just the scientific worth of the man, and we are not told who he is. We may be sure his name would have been triumphantly mentioned, had it borne with it any authority. But, even were the speaker at that congress the greatest of contemporary scientists, the hesitancy of his language would weaken his testimony. Furthermore, the testimony of one scientist, however great, in favor of the age of a fossil, is very apt to be overthrown by equally strong but con-

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\*) Several of our dailies have printed similar elucubrations.—  
A. P.



trary testimony. We all remember the famous Calaveras Skull,†) which one of the greatest American geologists unhesitatingly pronounced to be at least thirty thousand years old. He was not satisfied with hinting that 'there was no reason why it might not be' 30,000 years old; he said plump and plain that it enjoyed that venerable age. Yet in the course of time the man who 'planted' that skull in order to deceive the scientists came forward and testified that it was the skull of an Indian who had died less than a hundred years before. The fact is, there is nothing so uncertain as the age of human remains, and it is the veriest folly to construct an entire system of reasoning on so flimsy a basis. The case would be different if we could get a hundred scientists to agree in fixing one age for a given fossil. Then, but then only, would it be wise to set about reconstructing our chronology of the human race. It is hardly necessary to say that there is not one single human fossil as to the age of which one hundred experts so much as approach unanimity. And assuredly some such agreement is absolutely necessary before the reasonableness of the great antiquity of the human race can be proved as against the much shorter period assigned by sacred and heathen monuments. Until that is done the only logical course is to say there is every reason why the Lansing Man can not be one hundred thousand years old, and consequently all fine theories spun on so crazy a framework are mere intellectual cobwebs."

**Why Man Can Not Fly.**—The success of aerial navigation, meagre though it be, has again led the aeronaut to turn his attention to the flight of birds which are, to all appearances, capable of ascending into the air without the use of any lifting power other than that of their own muscles, and of directing their course without regard to the direction of the wind.

From an interesting paper on the subject in No. 37 of the *Mirror* we adapt the following reflections:

At one time, it was thought that this was effected solely by the flapping or downward stroke of the wings, which, striking with their curved surface the resilient air, forces the whole body upward. If we watch, for instance, a heavy bird, such as the swan, rising from the water, we find this process very notable, and that he strikes first the water and then the air many times with his wings before the upward impulse is attained. But the researches of observers, like Professor Marcy, have shown that this flapping process is not by itself sufficient to account for the phenomena of flight. While calculation has proved that the muscular power of the larger birds can never be equal to overcoming the whole force of gravitation, we have learned from observation that many large birds make use in addition of the resistance of the air itself and force themselves up an inclined plane to windward like a child's kite. Mr. Clement Ader, for instance, has noticed that the huge vultures of Africa do this by running swiftly against the wind, and the same thing must often have been seen by the observant sportsman when watching pheasants in thin cover. The same explanation accounts, in some measure, for the phenomena of "soaring," when the bird, holding his wings stiffly outstretched like sails,

†) The "Cardiff Giant" was another case in point.—A. P.



either hangs motionless in the wind's eye, or swoops round in stately circles, which evidently have for their purpose the presenting of a slightly inclined surface to the wind's force. By imitating this action and by using large wings, or aeroplanes, driven by motors small enough to be carried with them, Lilienthal and Pilcher contrived not only to raise themselves in the air, but to make glides or flights of very considerable length in planes set at very small angles to the horizon. But the shocking death of both these inventors, who were seized by a current of air coming in an unexpected direction and hurled to the ground before they had time to adjust their aeroplanes, served to show that all the problems of the bird's flight have not yet been mastered. How, for instance, does the falcon, when she has by her circling flight attained the height above her prey that her experience teaches to be effective, manage to effect, in far less time than it takes to write it, the terrific "stoop" or drop which hurls her upon the quarry like a thunderbolt? And how does the kestrel or "windhover," on a day when not a breath of air appears to be stirring aloft, contrive to hang in the heavens "waiting on," in the language of falconry, to all appearances perfectly motionless, until he raises or lowers himself vertically without any perceptible flap of the wings? All this points to a power of balancing—which may be defined as the instantaneous and delicately-measured shifting of the center of gravity—of which man has not yet discovered the secret, and until this be found, it seems safe to predict that the practice of aviation, or bird-like flight, will prove to the human species if not impossible, at least terribly dangerous.

### THE CATHOLIC PRESS.

*Catholic Yellow Journalism.*—Last week Saturday the St. Louis *Globe-Democrat* published the surprising news that the Rt. Rev. John Janssen, Bishop of Belleville, had resigned and intended to retire to a Franciscan monastery. The report was promptly and emphatically denied by His Lordship. A few days later we received the following note from a priest of his Diocese:

"It would be well to point out the real author of the egrarious fake,—a St. Louis pastor, living north of Market Street, having no parochial school, found at all episcopal meetings, aspiring after a mitre and unable even to reach the purple buttons—and let him know that the clergy of the Diocese of Belleville are hugely enjoying his desperate efforts to find a new opening for his aspirations."

In matter of fact it was none other than the Rev. D. S. Phelan, editor of the *Western Watchman*, who launched the absurd and utterly mendacious rumor exploited by the *Globe-Democrat*. In his issue of Nov. 13th he printed this note:

"There is a seemingly well-founded rumor that one of our western bishops has sent in his resignation to the Holy See and intends retiring to a Franciscan monastery. We believe there is no virtue more in need of encouragement among the bishops of America than resignation; and it is highly probable that in this case the Holy Father will interpose no objection and that the mitre will be exchanged for the cowl."

Very probably, when approached by an inquisitive reporter,

Rev. Phelan put him on the trail of the saintly Bishop of Belleville, who, we hope, despite his ascetical turn of mind, will never afford his enemies the satisfaction of resigning the mitre which he wears with such heroic fortitude.

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The *Watchman's* underhanded thrust at Msgr. Janssen is on a par with its indecent attack upon the acting General of the Franciscan Order, P. David Fleming, O. F. M. On the strength of a ludicrous interview that bore every earmark of forgery, editor Phelan spouted a full column of abuse at P. Fleming, whom he designated as "a cowed sensationalist," at a time (Nov. 2d) when the latter's prompt and indignant denial of the fake had already reached this country by way of England (Cfr. *Catholic Union and Times*, No. 30.) It took two full weeks before Fr. Phelan deigned to notice this denial, (*Watchman* of Nov. 16th), and then, instead of trying to repair the injury, he maliciously superadded thereto further insult by boldly insinuating that the denial was dishonest:

"Father Fleming denies *in toto* that he gave the interview on the French religious orders credited to him in the French and English papers. We were expecting some such denial."

Respect for the cloth prevents us from branding such journalistic methods as they deserve to be branded.

## LITERATURE.

**Some Short Stories.**—A Cassock of the Pines and Other Stories. By Joseph G. Daley. Second Edition. New York: Wm. H. Young & Company. 1901.

A collection of short stories which have appeared in various magazines, and are now published under one cover. The tales are sprightly, cover a variety of scenes and subjects, and will prove interesting to the young folk.

## MISCELLANY.

**The Continental Building and Loan Association of San Francisco.**—We recently received the following letter from a California clergyman:

"You have frequently discussed the workings of insurance companies in your paper. I wish you would examine also a little into the workings of so-called building and loan companies, of which there are a great number in California. I enclose the last annual statement of one, that claims to be the largest, safest, and most prosperous in the State. They have a great many priests and religious as shareholders, and I myself must admit to hold a number of shares. The last year they paid 8 per cent. dividends on Class "A" stock, on which before they could pay always 12 per cent., except the year before last, when they had \$150,000 idle money on their hands, for which they nevertheless had to pay in-



terest; but still even then they could allow 9 per cent. dividends on Class A. As far as I can see, it is the enormous amount of unproductive real estate, which they have on their hands, that is eating up dividends, in fact, which seems to threaten the existence of the concern. If you could have the statement of the Continental analysed by a competent person, who knows the ways of the working of such concerns, you would not only do me a great favor, but also other priests who have their little savings put into this scheme."

Our expert has carefully examined the statement referred to in this letter and reports as follows:

An examination of the 13th annual statement of June 30th, 1902, of the "Continental Building and Loan Association," Home Office: San Francisco, Cal., does not give a very clear idea as to the present standing of this corporation.

Pages 11 and 21 are devoted to a summary of the agency department's report, stock account, some comparative statements, and profit and loss exhibit for 1902. The remaining part of the booklet contains general information about the plans of the Association and some pictures and drawings of houses built through assistance rendered to shareholders.

Obviously this society operates on the usual plan of the common local building and loan associations (in some districts called "saving funds"), only on a larger scale by employing agents for the purpose of selling shares. Whether such a system is an advantage in comparison with the purely local company, is an open question, since naturally the agents must receive compensation for selling and collecting, which is an expense that the local concerns can save. The resource of profits, (premiums on loans, fines, and interest earnings) are about the same for local concerns and the "Continental," so it would seem to an impartial observer that, other circumstances being equal, the local building society should pay larger profits to its shareholders than the Continental could do, owing to the savings on the expense account.

The selling of so-called "full-paid stock," drawing 6 per cent. dividends annually, is a rather risky business. In the absence of a copy of such a stock certificate, the writer does not wish to be too severe in his comments, but judging from the pamphlet, the society obligates itself to pay 6 per cent. interest a year on such stock, whether it was earned or not. If that is the case, then the shareholders depending upon the earnings of the corporation, run the risk of having their profit divested to making up the 6 per cent. rate on paid-up stock, if for some reason the dividends of the company should fall below the guaranteed returns of 6 per cent.

Another objectionable feature appears to be the deposit books, which "can be used for depositing or withdrawing money at will." The Association promises to pay 5 per cent. interest per annum for such deposits, and as these can be withdrawn "at will," while the investments of the corporation are to be made on mortgages of more or less long terms, there is a standing danger of having the company exposed to a sudden "run" by withdrawals, possibly at a time when money is scarce and the outstanding mortgages

are not available for prompt turning into cash. What would happen in such an emergency, is not difficult to imagine.

In the absence of a general balance sheet, the transactions of the year can only be estimated from certain figures named in the report. For example, in the "stock account" we read: "Number of shares written for year ending June 30th, 1902.

Installment, - - - 35,414

Full paid, - - - 883½, total, 36,297½

As installment shares pay about 60 cents a month, that would mean a total income of about \$25,000 the first year, if all of the shares had been sold in the beginning of the year. As this is not likely to be the case, \$12,000 for the new business might be nearer the mark; and as "operating expenses" on page 21 are given as \$27,960.17, the operations of the year must have been very profitable for some body.

The sale of 883½ shares of "full-paid" stock means an annual tax of \$5,301 for 6 per cent. interest payments, regardless of earnings.

Among "disbursements," on page 21, \$3,317.74 for "interest on borrowed money" would seem to require explanation. That is equivalent to 6 per cent. on a capital of \$55,295.80 for one year. Was the corporation so short of funds, in spite of its large income from old and new stock? The sale of paid-up stock alone should have provided money enough, one should think!

It certainly looks as if the shareholders of the "Continental" would do well to examine very carefully the plans and returns of said corporation, in order to avoid unpleasant surprises in case of a sudden withdrawal of "deposits" and "full-paid" share values in time of financial stringency.

**The Project of a Catholic Daily.**—Father M. Arnoldi asks us in justice to his good name to print the following in reply to recent criticisms:

"The pamphlet 'The Pen and the Press' became much larger than expected; therefore it required more time to finish it. It will appear not long hence. Other steps taken by me in behalf of Catholic dailies consisted chiefly in publishing a few appeals. Nobody could find any fault with them; they were simply intended to bring those together who are in favor of such dailies. It was clearly stated in my last appeal that no money was to be paid in by those who wish to become stockholders until the company would have been properly organized. This was not to be done until a sufficient number of promises to buy stock would have been secured, and of course not without having a clear understanding with those who wished to become stockholders. By faithfully and strictly adhering to this manner of procedure no harm could be done and no blunder made.

"I personally have not and never had the least intention to be in any other way connected with such a company than to look around and see where those are who wish to have a better class of journals in America than we have now. I would not accept an office in that company because I know that better qualified men can easily be found. The assurance was given me by respected and experienced newspaper-men that as soon as a sufficient amount would have been promised, they would do the balance of



the work, also the organizing of the company. They also said that some of the best Catholic writers in America had promised to work for the daily in case it would be established. But they did not wish to have their names published before it was certain that the company would be organized. For this we can not blame them because most men do not wish to be connected with an enterprise before success is assured. My work in this matter is not so very pleasant indeed. At any time I am willing to step aside and to give others a chance at it."

**Beneficiary Funds Taxable in Illinois.**—A far-reaching decision by Justice Carter has been rendered by the Supreme Court of Illinois in the case of the State Council of the Catholic Knights of Illinois versus the Board of Review of Effingham County. The treasurer of this society, who lives at Douglas, refused to list the money in his hands for taxation because there were outstanding orders, payable to beneficiaries of deceased members. The law says that all cash on hand on the first day of April, shall be listed with the Assessor. The Board of Review of Effingham County assessed this money, ignoring the contention of the treasurer that he was entitled to credits for the outstanding orders. In the opinion handed down by the Supreme Court it is held that laws exempting property from taxation must be strictly construed, and no property can be held exempt unless clearly within the, exempted class; secondly, a fraternal benefit society, deriving its benefit fund from assessment of members, is not a charitable institution, such as entitles it to exemption under paragraph 7, section 2 of the revenue act, exempting property of charitable institutions; third, that orders having been drawn upon a benefit fund prior to April 1st to pay beneficiaries of deceased members, does not exempt the fund from taxation to the amount of such orders, if no part of the fund has actually been paid out before April 1st. This decision will affect every fraternal insurance society which has a head office in the State of Illinois.

**The Christian Brothers and the Teaching of the Classics.**—Only of late, it seems, has the American hierarchy been officially notified of the final decision of the Propaganda against the teaching of classic studies by the Christian Brothers. This question was fully ventilated over two years ago in THE REVIEW. The letter of the Prefect of the S. Congregation to His Eminence of Baltimore, as we find it for the first time in the *Catholic Citizen* (Vol. xxxiii, No. 2), reads as follows:

"In fulfillment of my duty, I inform Your Eminence, that at a general session held on Dec. 11th, 1900, the most eminent cardinals of this Congregation examined the subject of permitting Christian Brothers to teach Latin and Greek in their schools.

"As to the first question, whether, because of fresh entreaties, it be meet to grant the Christian Brothers in the United States a dispensation from their rule, which forbids them to teach Latin and Greek, the answer was: No; and the question must not again be proposed for discussion (*et amplius*).

"To the second question, whether it be expedient to postpone the execution of this decision, the most eminent cardinals answered: No; and let not this question be again proposed for dis-

cussion (*et amplius*), and let the mind of the Sacred Congregation be known; namely, that a formal precept be addressed to the Superior-General, informing him that the teaching of Latin and Greek in their American schools will be tolerated only until the end of the present scholastic year (1900-1901).

"Moreover, let these decisions be communicated through the instrumentality of Your Eminence to the Catholic hierarchy of the United States. Let it be called to the attention of the American episcopate that, although the Holy See favors teaching in the classics, especially Latin, and for this end makes use of religious orders which by their rule are meant for this work, it desires, nevertheless, to maintain in religious institutes the exact observance of their rules, and it forbids Christian Brothers to teach Latin and Greek; on the contrary, it wishes them to develop in the United States their technical and commercial schools.

"All this His Holiness deigned to confirm in an audience had on the 6th of last month."

Carelessly, as is its wont, the *Citizen* has left out the date of this important document.

## NOTE-BOOK.

Julia Marlowe has withdrawn the anti-Catholic drama "Fiammetta," against which the Boston *Republic* lately made a vigorous protest, which was re-echoed in the Catholic press throughout the country (cfr. THE REVIEW, No. 43).

President Eliot, of Harvard, who recently deplored the poor results of the American public school, surprised the ministers of Boston at the weekly meeting of Methodist preachers on November 3rd, by saying:

"We Americans are face to face with the lamentable and extraordinary fact that the influence of the church has visibly declined in our generation."

This fact should not appear "extraordinary" to a man of intelligence, who must have noticed the tendency of public "instruction" to displace the workings of providence by the iron laws of evolution. But when Mr. Eliot says further: "It is impossible for children to grasp great doctrinal principles," and suggests as one way of bringing children under the influence of the "church," "religious history and a study of comparative religion, which is delightful, expanding and uplifting," he evidently contradicts himself. If children are not able to "grasp great doctrinal principles," how can they profit by the study of "comparative religion"?

It seems, Protestant teachers are so afraid of preaching divine authority, that even the children in school may not be instructed



by divine command, but must be left to their own unaided efforts to discover each some religion most convenient for himself. If such are the underlying principles of the system of public instruction, practised in our modern American schools, it is no wonder that Eddyism, Mormonism, and other baleful "isms" find numerous followers, and that even the Buddhists consider the United States a promising field for "missionary effort."

What will the harvest be?



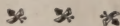
We learn from the *Literary Digest*, by way of the *New World* (No. 10), that the infamous Leo Taxil is now a member of the Jesuit Order. This would be astounding news, indeed,—if it were true!



The statement of the Indiana State Baptist Association, that "the immigrants from Roman Catholic countries would, if they could, reduce all Protestant churches to ashes," and that "the Anglo-Saxon race was born to rule the world," is too much even for such a staunchly Protestant and thoroughly Anglo-Saxon newspaper as the *Chicago Tribune*, which retorts (issue of Oct. 19th):

"The first of these statements is hysterical. The second is worse. It is a vile mixture of self-consciousness and braggadocio. With regard to the Roman Catholic Church, people who read the statistics of church attendance will not deny that the Roman Catholics are entitled by their numbers to respectful consideration in the religious world. Catholic churches crowded to the doors, Protestant churches asking what is the matter with the workingmen—that seems to be the situation. The daily newspaper can not say whether Catholics or Protestants are better fitted to guide the workingman in the right direction. All it can do is to point out external facts. With the Catholics performing a large religious service, is it well for Protestants to take them to task?

"With regard, next, to the Anglo-Saxon race, it can not but occur to the reader of current literature that there is a great deal of Anglo-Saxon talk which lacks that quality of reserve on which Anglo-Saxons used to pride themselves. . . . On all sides we see the Anglo-Saxon doing a dithyrambic dance in a most Anglo-Saxon way and insisting that he is the future ruler of the human race. If he is he ought to keep a little quieter about it. There is no reason why he should give his purpose away. Besides, the man who is forever talking about his future is a bore. An occasional guess at the part which the Anglo-Saxon race is to play in the future history of the world is excusable. A constant bleating about it is intolerable."



Of Father McGrady, the Kentucky Socialist orator, a brother priest recently said in the *Buffalo Catholic Union and Times*: "The Rev. McGrady would do better to remain at home and not to preach again until he has thoroughly studied and understood his catechism. The man is weak in the philosophy of Socialism,



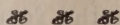
but much weaker in the Catholic catechism." This judgment was the upshot of a careful scientific analysis of the theories advanced by Father McGrady in recent lectures.

On the causes of Rev. McGrady's popularity the *Pittsburg Observer* (No. 23) remarks:

"When men have a grievance, imaginary or real, the man (especially the priest), who rises to the occasion, feeds the flame, and works on their pent-up feelings, certainly becomes the man of the hour. It takes more than logic to dethrone him. Deadly poison, like physic, is not always what it seems. It works insidiously and in time produces effects not conceivable at first—in its rigor, reveals the villain it is. The glib whiffets of the Socialistic school know full well the animus of their argument and sleek oratory. Poor men wanting in the advantages of the school, untutored and unlettered, drink in their sophistry and hold it up as gospel. It is cruel for the educated to be so wanton, but cruelty is the property of malice prepense."



The notorious ex-Abbé André Bourrier has recently been lecturing and collecting in Germany for the benefit of his Protestant propaganda among the Catholic clergy of France. He claimed that he had induced or assisted no less than eight hundred priests to cut away from the Catholic Church. The editor of the *Leo* took it upon himself to find out how much truth there was in this extravagant and altogether incredible claim. On April 2nd last he addressed a number of identical queries to every bishop in France, and the *Germania* of Nov. 7th publishes the result of the enquiry. The questions were very precisely formulated thus: 1. How many priests are there in your Diocese? 2. How many have apostatized during the past five years? 3. How many of these have probably been aided in their apostasy by M. Bourrier? The replies of the bishops are equally precise. Most of them, even those who have large dioceses with a thousand priests or more, answer the second question with a categorical "*Aucun*" or "*Pas un seul*" (None or not a single one.) Only here and there is there an apostasy recorded. Altogether not quite sixty, and of these only a few attributed to the instrumentality of Bourrier, who is not even known by name to a number of the bishops. No wonder Bourrier steadily refuses to publish the list of his eight hundred protégés.



The French-Canadians of New England have been very active in politics of late. They have succeeded in electing fifteen representatives to the New Hampshire legislature, four to that of Massachusetts, and four or five to that of Rhode Island. They also hold a considerable number of more or less important local and State offices. We do not know whether the average French-Canadian politician in this country is better or worse than the average Irish or German politician, who "is in politics for what there is in it" and who boodles like his fellows when he gets a chance. If they are better, if they really represent a Catholic and therefore clean influence in politics, we hope with the *Quebec Vérité* (No. 11) that their number may constantly increase.





